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THE LODGES OF THE BLACKFEET

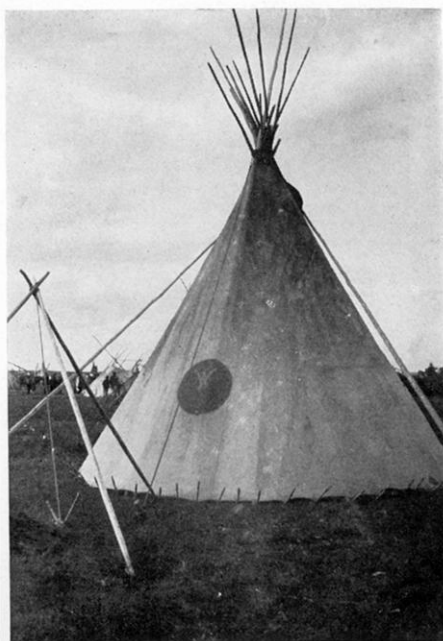
By GEORGE BIRD GRINNELL

The old-time skin lodges of the various prairie tribes have often been described, and in a general way it is well understood that they were made of buffalo hides, sewed together and stretched over a conical frame of slender poles, called lodge-poles. I do not know, however, that the detail of their manufacture, erection, and decoration has ever been fully explained, and it is certain that these operations differ more or less in the different tribes.

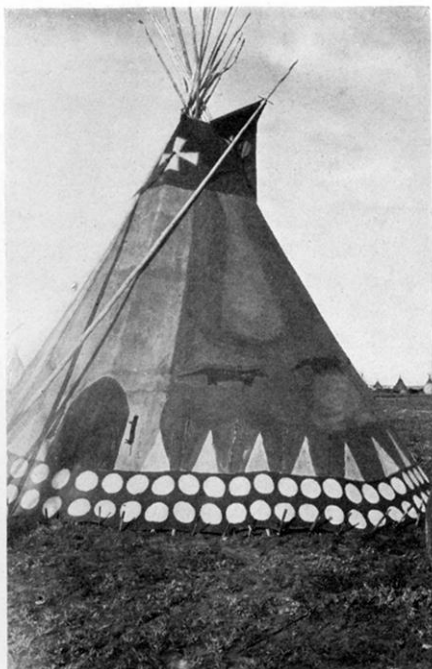
During a recent visit to the Piegan tribe of the Blackfoot Indians, I gathered the following notes as to the painting of their lodges. It must be understood that what is said with regard to the Piegans applies also to the Kainah or Bloods, and to the Siksikau or Blackfeet.

The old-time lodges of the Blackfeet were made always of an even number of skins—eight, twelve, fourteen, sixteen, twenty, and sometimes even thirty, thirty-two, thirty-four, or thirty-eight skins. The very large lodges were unusual. They commonly contained two or more fires, as described in my *Blackfoot Lodge Tales* (p. 187). Such a lodge was a load too heavy for one horse to carry; it was therefore in two pieces, pinned in the front in the usual way by skewers running from the top of the door up to the smoke-hole, and, in later times, buttoned up the back with the old Hudson Bay brass buttons. Probably at an earlier date the lodge was pinned together at the back as at the front.

Lodges were made in the spring or early summer, and for this purpose the hides of the buffalo cow only were used. A lodge in



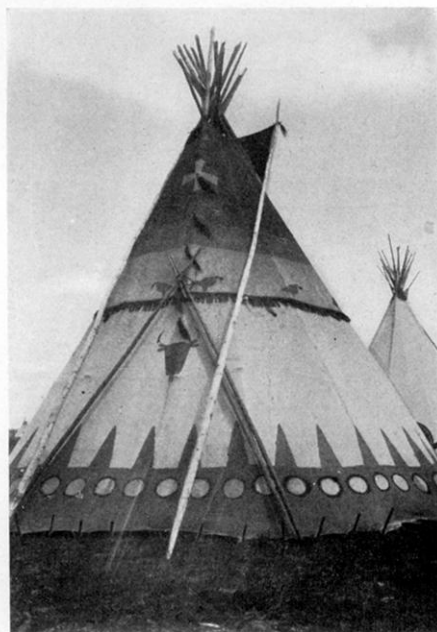
1.—Thunder-bird Lodge



2.—Yellow-painted Lodge



3.—Head Carrier's Lodge



4.—Lone Chief's Lodge

constant use did not commonly last more than a year. Holes were worn in it in packing: an ill-trimmed lodge-pole might wear other holes. The frequent wetting and drying of the sinew caused the seams to open, and while the woman resewed them and put patches over each hole that appeared in the covering, it was likely, when the heavy spring rains came on, to leak badly and so to be uncomfortable. When this point was reached, the woman began to think of making a new lodge, and notified her husband that skins were required for a new lodge-covering.

From the hides brought in by her husband, the woman carefully selected and laid aside those best adapted for a lodge-covering, and tanned them with special reference to the use to which they were to be put. She took pains also to save all the best sinews from the backs of the buffalo, taking off the straps in ribbons as long as possible—sometimes three or four feet in length.

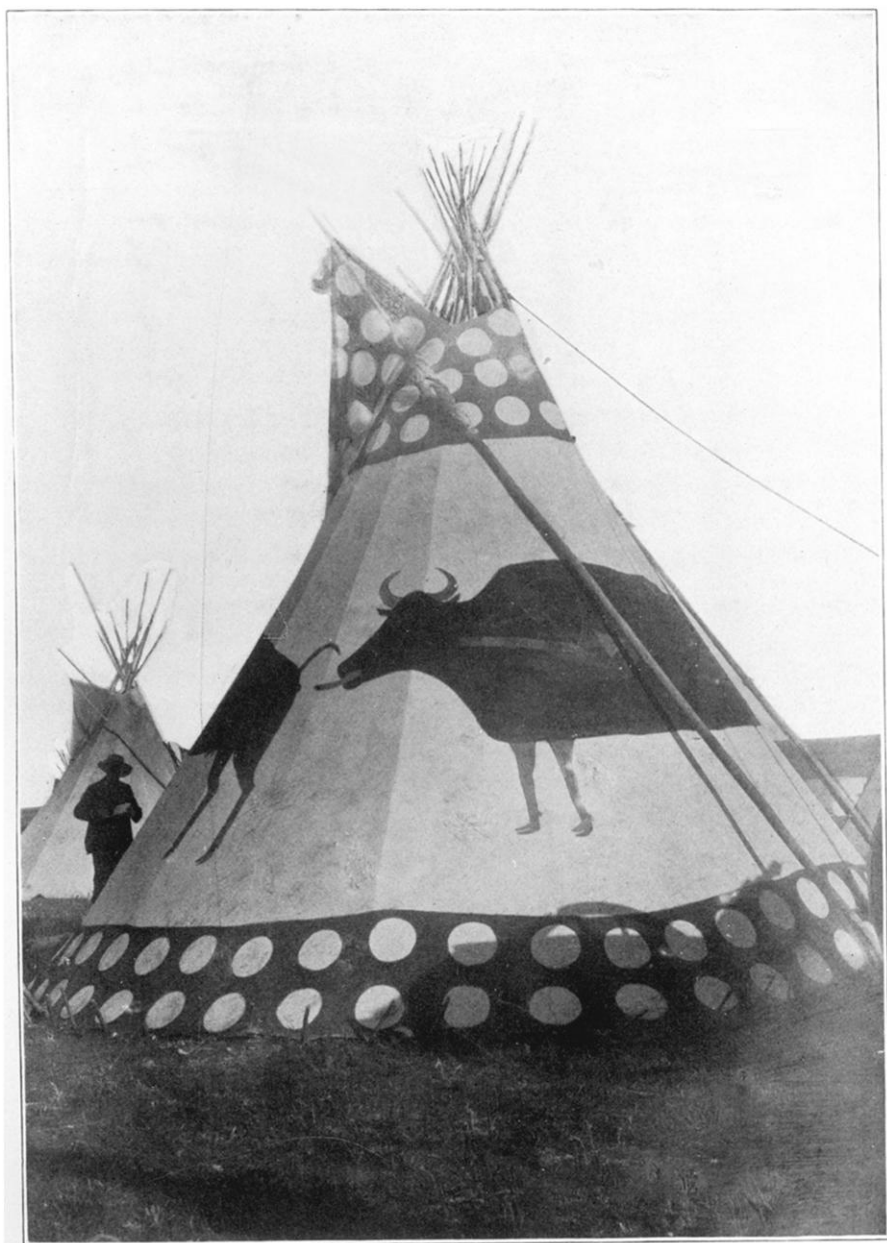
When she had tanned the required number of skins, collected all the sinews needed, and prepared the necessary awls, the woman talked over the matter with her husband, and, having shown him that all was ready for the making of the lodge, he advised her to proceed. Meantime it was generally known through the camp that such and such a woman was preparing to make a new lodge. She now prepared a considerable supply of food, chief among which were kettles of boiled sarvis berries, and requested some old man to invite certain women to eat with her. The invitation was conveyed to the women early in the morning, and they were expected to come at once.

After the guests had come to the lodge and had eaten, the woman spoke to them, saying: "Friends, I am going to make a lodge. My skins and sinews and awls are ready, and now I wish for help to make the lodge." When they accepted the invitation, the women understood what it meant, and by accepting it they agreed to assist the lodge-maker. No direct reply to her speech, therefore, was needed or expected. After she had told them her wishes, she opened her bundles of sinews and distributed them

among the women, each of whom carried a package away with her. It was the business of each to split the sinews she had taken to make thread for sewing the lodge-skins. The thread was made by splitting the sinew with the fingernail, wetting half the length of the strand in the mouth, twisting the end with the fingers so as to point it, and then, holding that end in the mouth, rolling the wet sinew between the palms of the hands for about half the length of the strand—sometimes two feet. The untwisted part was merely knotted at the end.

The next morning another group of women were invited to eat, as before. These were the sewers, and with them was called one known to be a good fashioner of lodges, who should be the cutter and designer. She carried the pattern of the lodge in her mind, and was guided only by her judgment. Like the thread-makers, these women came to the lodge in the early morning. After they had eaten, and the hostess had told them what she wished, the women began to rise and to leave the lodge. All around the border of the lodge, close up against the lining (and so immediately behind the people, who were sitting on the beds), were bundles of tanned skins—two or three tied up in a roll together. As the women went out, one by one, each picked up one of these bundles and carried it out with her. At a short distance from the lodge they stopped, untied their rolls of skins and spread them on the ground together, edge to edge, so as to cover an irregular square, and then sat down about them in a circle. Then the old crier called out for the thread-makers to bring the thread, and soon the women to whom the sinews had been given were seen coming, each bringing her bundle of thread which she placed on the hides just within the circle of the women, so that a bundle lay before each one.

Now, the old woman to whom the designing was entrusted arranged the skins on the ground to the best advantage, cut off a piece here, another there, indicated where a gap should be filled up by a patch, and then set the sewers to work. Each had been



BLACK-PAINTED BUFFALO-STONE LODGE

provided with her awl and thread, and they worked fast. The designer superintended the making, seeing that the half-circle was true and of the right length, that the various tapers were properly drawn and were the same on each side, and that the ears and the front-pieces were properly put on. All the other women sewed under her direction, and obeyed whatever orders she gave. From time to time food was carried out to the sewers, who stopped to eat as they felt inclined. The sewing was usually finished in a day.

The string or strap at the top and back of the lodge, by which the lodge-covering was tied to the back pole, required special treatment. It is by means of this back pole that the covering is raised so as to go about the framework. It was important that this piece of leather should be sewed to the lodge-covering by a woman particularly chosen, for, if it were sewed by a woman of jealous or quarrelsome disposition, the lodge would always be smoky, whether or not there was wind. So, a good-natured woman, one of cheerful disposition, was always chosen for the task of sewing on this piece.

When the women had finished sewing the lodge, they at once set it up and pinned down the sides close to the ground, put on a door, and closed the smoke-hole as nearly as possible. A fire was then started in it, and sagebrush thrown on the fire to make a thick smoke. This was done in order that the lodge-skins might be thoroughly smoked, so that they would never get hard when wet.

In putting up the lodge, the Blackfeet tie four poles together, and the remaining poles rest on the crotches of these four. The butts of the four tied poles are not set on the ground in a square with equal sides, but in a rectangle whose sides are longer than the front and back. The front of this rectangle faces east, while the back is to the west and the two long sides are on the north and the south. The remaining poles lean against the crotches of these four in a rough circle, much smaller than the circumference

of the lodge is finally to be, and the lodge-covering is tied to the back pole, which is the last one put up. When the lodge-covering is put on, it is drawn about the frame until the borders meet in front of the lodge, and then a woman, mounting on a travois as a ladder, pins these borders together, using from fifteen to twenty-five slender skewers about the size and shape of the wooden skewers used by butchers. Other women now go inside and move the butts of the poles outward, so that the lodge shall be properly stretched. But the lodge may have to be used for some little time before it is thoroughly stretched and so tight that there is no danger of its leaking anywhere.

Often a new lodge-covering is put over poles that have been in use for years, but if new poles are to be made, these are chopped by the man and his wife on the edge of the mountains and brought into camp. A good-sized lodge requires twenty poles; a very large one, thirty. Obviously, the greater the number of the poles, the better a well-made lodge will be stretched, the tighter it will be, and the longer it will last. Some tribes use a greater number of poles than others, and those who use the most, commonly have the best lodges. When the new poles have been brought to camp, rough and with the bark and the stubs of the branches still on them, women are invited to eat stewed berries, and, after they have eaten, the hostess asks her guests to help her peel and trim the poles, and this work is commonly finished in one day.

If, for any reason, a lodge is persistently smoky, the Piegiens are likely to shoot a blunt-headed arrow up into the smoke-hole, trying to hit the poles where they come together. This is supposed to remedy the trouble.

In old times the Piegiens, when camp was made, used often to spread a buffalo-robe over the diverging lodge-poles above the smoke-hole; it was tied to one, two, or three of the poles. This brought them good luck, so that if enemies attacked the camp nobody would be hurt. It also made them light and active in

their bodies, able to get about quickly, and to escape danger. It was an old custom, for which no reason can now be given.

The Piegans know the lodges of the Crows at a distance, because of the shortness of the lodge-poles. This gives the lodge a "cut-off" appearance, quite different from the lodges of the Blackfeet, of which the poles extend from four to six feet above the top of the lodge.

Besides this, the wings of the Crow lodges have pockets into which the poles fit, whereas the Blackfeet wings have eyelets in the tips through which the poles pass, and often, if the poles which support the wings are slender, little twigs are lashed across them near the ends to prevent them from passing too far through the eyelet.

No lodge—at least no properly made lodge—is actually conical in shape. All are more nearly vertical at the back than at the front. The backs of the lodges of many mountain tribes seem very straight,—almost at right angles to the ground,—while the slope at the front is long and gentle. The difference has relation to the stability of the lodge. The lodge is always pitched back to windward, and the inclined poles in front resist the force of the wind, so that the lodge cannot be blown over.

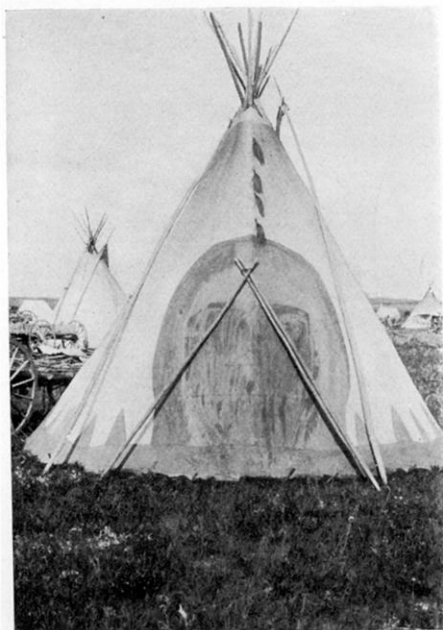
At the last Medicine lodge of the Piegan Blackfeet, I learned the history of a few of the painted lodges. It is to be understood that the painting on each lodge is the special property of the lodge owner, and can be used only by him unless he sells his right to it to another individual, in which case the buyer has the sole right to the design and to any "medicine" or mysterious power which may accompany it. In a majority of cases the designs or the medicine which belongs to them, or both, have come to the original painter of the lodge through a dream, and where this is the case, it is commonly indicated by the butterfly (*a-pün'-ni*) cross at the back of the lodge, immediately below the smoke-hole. I have already called attention to this sign and to its meaning.¹

¹ *American Anthropologist* (N. S.), vol. I, p. 194, Jan., 1899.

Among the lodges seen last summer was that known as the Thunder-bird lodge, in the erection of which a special ceremony must be observed. The reason for setting it up on this occasion was that a certain young man believed that he detected in the sky the signs of a storm, and, filling the pipe, took it to Iron Pipe, the owner of the Thunder-bird lodge. The young man told Iron Pipe that he wished to have fine weather during the Medicine lodge, and offered him the pipe. Iron Pipe accepted it, smoked, and began to pray. The putting up of the Thunder-bird lodge, and the ceremonies which attend it, always cause a storm to cease if one has begun, and insure fair weather. Before it is put up a sweat-house must be built, — the lodge-covering of the Thunder-bird lodge being used to cover the sweat-house, — into which the lodge-owner goes, takes a sweat, and prays. After this he paints his forehead and the backs of his hands yellow, and a small blue spot on each temple. His women who erect the lodge can do the work only if painted with yellow paint on the forehead.

While the women were bringing the lodge-covering from the sweat-house, where it had just been used, Iron Pipe himself was engaged in painting the back pole bright blue, and in tying a bunch of bells on the end of it. The lodge-covering doubled once was now placed on the ground just behind where the lodge was to stand; a lodge-pole was laid on it, and the distance measured from the base of the lodge-covering to the top of the smoke-hole. Another pole was measured along the other border of the lodge. After it had received its painting, the blue-painted back pole was not placed on the ground, but was rested on a tripod, the butt pointing toward the south and the raised point toward the north. The four poles, tied together at the points measured on two of them were set up as already described. But in this case, the tying not being altogether satisfactory, one of the younger women proposed that they should be taken down and a guy-rope attached to them.

"No," said another older woman, "now it is up, it cannot come down."



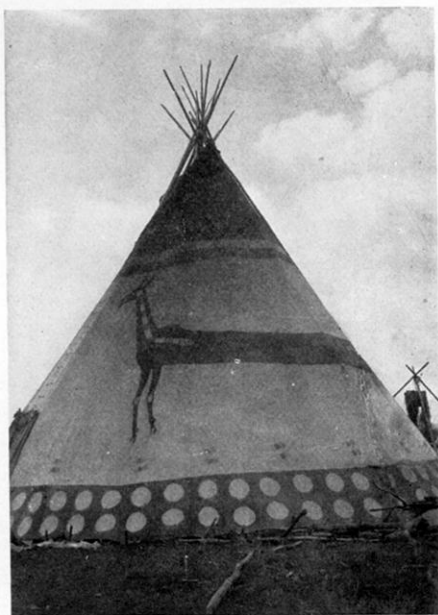
1.—Red Head's Lodge



2.—Single Circle Lodge



3.—White Dog's Lodge



4.—Short Robe's Lodge

When the lodge had been erected, it was seen that it was blue in color, — it being of canvas, — darkest above and pale near the ground. It was supposed to have been all one shade of blue, which represents the sky. At the back of the lodge, low down toward the ground, was painted a yellow disk nearly two feet in diameter. The northern half of this disk was dotted with small blue spots which represent hail; the southern side was plain yellow, meaning rain. The idea is, that before the rain reaches the ground it has turned — on the northern half of the circle — into hail. Above the middle of the yellow disk was the Thunderbird sketched in blue, with outspread wings and with a zigzag line — a lightning flash — running upward from its head (plate XX, fig. 1). A drum painted in a similar manner went with the lodge, and was hung on a tripod immediately behind it. No man on foot or on horseback, and no wagon may pass between the back of the lodge and the tripod on which the drum hangs. No noise must be made near the lodge, and the lodge owner would not consent to have his lodge photographed.

On this occasion, when the lodge had been erected, the threatening storm passed away and the weather became clear again.

The importance of the buffalo to all the prairie tribes is, of course, well understood. It furnished them with food, clothing, and shelter. From its hide they made lines and cinches, and with it they covered their saddles; the sinew gave them thread for sewing; they carried water in its paunch and also boiled meat in it; its ribs and its dorsal spines gave them their knives, and arrowpoints and hoes were made from the shoulder-blades; cups and spoons and ladles were fashioned from the horns; the hide of the neck formed their shields and gave them glue for their arrows and their bows; the head of the humerus was used to rub hides to make them soft; they braided and twisted ropes from the hair; the brain was used for tanning, and the fat from the bones was eaten; if the people were troubled with certain simple skin

diseases, they rubbed their bodies with the gall mixed with the contents of the paunch, and this cured them. It is not strange, therefore, that among the prairie tribes the buffalo was regarded as a most important protecting spirit, and was the chief among all the animals of the plain.

Two of the most important lodges in the Blackfoot camp are known as the *Īn-īs'-kīm* (buffalo stone) lodges. Both are painted with figures of the buffalo, and they came to the tribe long, long ago, "in about the second generation after the first people." Formerly all the Blackfoot tribes lived far to the north of their present home, yet these lodges are said to have been discovered near the place where the *Síksikau* now dwell. These lodges came to the tribe in the following manner:

One day, long, long ago, two old men, friends, had gone out from the camp to find some cherry-shoots with which to make arrows. This was on Bow river, below the Blackfoot crossing. After they had gathered the branches, they sat down on a high cut bluff on the river bank and peeled the bark from the shoots. The river was very high. One of these men was named Weasel Heart, the other, Fisher.

As they sat there, Weasel Heart chanced to look down into the water and saw the top of a lodge and its poles standing there above the surface. He could not believe that what he saw was actual, yet it was broad daylight, and, however hard he looked, the top of the lodge and its poles were there.

Weasel Heart said to his companion: "Friend, do you see any object in the water or on the other side?"

Fisher looked across the river and said, "I see only some buffalo."

"No," said Weasel Heart, "I do not mean on the prairie; look down into that deep hole in the river and you will see a lodge there."

Fisher looked as directed, and saw the lodge,—it was the black buffalo lodge. "Oh, yes," he said; "I see it, and I see another

lodge standing in front of it." Then Weasel Heart saw that lodge too,—it was the yellow buffalo lodge.

They wondered at this and could not understand it ; but they were both men of strong hearts, and presently Weasel Heart said : " Friend, I am going down to enter that lodge. Do you sit here and tell me when I get to the place." Then Weasel Heart went up the river and took a drift-log to support himself, and pushed it out into the water and swam down toward the cut bluff. When he had reached the place where the lodge was, Fisher told him, and he let go the log and dived down and disappeared from view.

For a long time Fisher sat there waiting for his friend ; but at last, after he had been there for half the day, he looked down the stream and saw a man on the shore—it was Weasel Heart, who walked up the bank until he had reached his friend. Fisher said to him : " I was afraid that something bad had happened to you. I have been waiting a long time. You went into that lodge that you saw (the black buffalo lodge) ; now I am going to do the same thing, but I shall go into the other one."

Fisher went up the stream and then swam down, as Weasel Heart had done, and when he reached the place, he disappeared as Weasel Heart had disappeared, and the log he had been resting on floated down the stream. Weasel Heart waited for his friend as long as Fisher had waited for him, and when Fisher came out of the water, it was at the place where Weasel Heart had come out. He joined his friend and they went home to the camp.

When the two had come to a hill near the camp, they met a young man, and by him sent word that the people should make a sweat-house for them. After the sweat-house had been made, word was sent to them, and they entered the camp and went into the sweat-house and took a sweat, and all the time while they were sweating sand was falling from their bodies.

After this the people moved camp and went out and killed buffalo, and these two men took hides and built two lodges, and painted them just as the lodges were painted that they had seen in the river.

Now, the people wished to cross the river below the Blackfoot crossing, but as the stream was deep it was always a hard matter for them to get across. The dogs and the travois were often swept away, and the people lost many of their things. At this time the tribe wanted to cross, and Fisher and Weasel Heart said to each other: "The people want to cross the river, but it is high and they cannot do so; let us try to make a crossing so that it will be easier for them." So Weasel Heart, alone, crossed the river and sat on the bank on one side and Fisher sat opposite him on the other. Then Fisher said to the people: "Pack up your things now and get ready to cross; I will make a place where you can cross easily."

Weasel Heart and Fisher filled their pipes and smoked, and then each started to cross the river. As each stepped into the water, the river began to go down, the crossing grew more and more shallow. The people, with all their dogs, followed close behind Fisher, as he had told them to do. Fisher and Weasel Heart met in the middle of the river, and when they did so they stepped to one side up the stream and let the people pass them. Ever since that day this has been a shallow crossing. These lodges came from the Under-water people—*Sū'yē tūppi*.

Certain of the *Īn-īs'-kīm* are kept in these lodges in little bags. They can be kept only in these lodges, and by these lodge-owners.

The yellow-painted buffalo lodge has, surrounding the border, at the ground, a black band, fifteen to eighteen inches in width, on which are painted a double row of white disks, four to six inches in diameter. This is the night with its stars. The ground color of the lodge is yellow, while the buffalo are brown. The bull is painted across the front of the lodge, the cow across the back. The pinning of the lodge passes down behind the bull's shoulders. In the bull, the hoofs, the two eyes (both on one side of the head), the knees, tongue, genitals, kidneys, tail, and horns are green. The life-line is red and green in alternate

blocks, and the heart is green. A spot between the horns, and the insides of the ears, are red. The cow has the tail, kidneys, hoofs, ankles, horns, tongue, ears, two eyes (on one side), and the nostrils red. The life-line is red and green. In each animal the tongue protrudes; each is licking the rump of the other. Below the smoke-hole at the top is the butterfly cross.

The black buffalo lodge (plate XXI) has the black band at the ground with a regularly-spaced double row of disks representing stars. The buffalo bull and cow are black on white ground. The bull is at the front of the lodge, its pinning passing down just back of the shoulders. The tongue, two eyes, horns, hoofs, front pasterns, heart, and genitals are green, the nostrils, inside of ears, a spot between the horns, the wrists, hind pasterns, hooflets, kidneys, tail spot, and hocks are red. The cow is similar, except that the tail spot is green. At the back of the lodge there is a green butterfly cross; the wings are black, painted with stars, and the points of the wings carry buffalo tails and hoofs.

The two lodges last mentioned are situated on the northwest side of the camp-circle, and are not far apart.

On the southern side of the circle is a lodge belonging to Head Carrier (plate XX, fig. 3), an old man of some importance and possessed of some spiritual power. The painting of this lodge is very old, and I have no adequate explanation of it. The black band close to the ground is unmarked, but above, and resting on it, are a number of black, roughly circular paintings, which represent the heads of enemies. On the front and on the back, and so with their extremities almost touching at the ground on either side, are two rainbows in three colors, red, blue, and black, from below. Each runs from the black band at the ground nearly to the smoke-hole, and so forms a high, narrow arch. Within the rainbow, at the back, is the full-faced figure of a naked man, about three feet high. The figure is painted in reddish brown, but the hair, heart, life-line, and kidneys are bright blue. The man holds in his left hand a pipe, which he is filling in order to give the sun

a smoke. In his right hand he holds, by its handle, an object with the outlines of an ordinary palm-leaf fan, from the outer border of which project a number of eagle tail-feathers. These tail-feathers he is about to present to the sun. The butterfly cross is below the smoke-hole, in the usual place.

Growing Buffalo's lodge shows on the south side a male mule-deer, and on the north side a female mule-deer. The color of each is bright yellow; the life-line is red and green in alternating blocks. The kidneys, knees, hoofs, and rump patch are green, the teats and genitals red.

White Dog's lodge (plate XXII, fig. 3) shows the usual band with the stars at the ground, and resting on this band are conical or oval figures, the conventional signs for mountains. Besides these, at the back of the lodge, and resting on the band, is another conventional sign—that for a pine tree, a broad, sharp cone, from the sides of which project slender, upright lines a few inches long; this is yellow. Almost half-way up the lodge, on the south side, is a male snake, and on the north side a female snake; these are red, yellow, and blue, in sections. At the top of the lodge, below the smoke-hole, are three narrow red and three narrow yellow bands alternately; these represent red and yellow clouds. The very top of the lodge and the wings are black (the night), with six stars (the Pleiades) on the wings.

Red Head's lodge (plate XXII, fig. 1) has the base-band red, and resting on it are the conventional mountains. At the back and front of the lodge, rising well toward the smoke-hole, are great red paintings three or four feet wide, six or eight feet high, rounded above and resting on the band below. These represent the great masses of rock often seen on the prairie, and against which the buffalo used to rub themselves—erratic boulders dropped by the glacier. Hanging down from the smoke-hole behind are four horse-tails. They represent four horses stolen by the maker of the lodge.

Stingy's lodge is old and faded. The band below contains large circles—stars. Above, about half-way up the lodge, an un-

dulating band, twenty inches wide, runs around the lodge; it is composed of three narrow brown and two narrow red stripes. The lodge owner—not a very intelligent man—believed it a snake; I thought it more likely that it represented the rolling prairie, but old Running Rabbit, an excellent authority, declared it to represent a river. Above this band, on the south side, is seen a male eagle in flight, showing one of the wings; and on the north side a female eagle flying, also showing one wing. The lodge-wings bear, on the north side, four stars which represent the Pleiades, and on the south side seven stars—the Great Bear or Dipper. Behind and below the smoke-hole is the butterfly cross with the horse-tail hanging from the middle. The horse-tail brings good luck; he who has it on his lodge is likely to be fortunate in securing horses, and to have many of them. Also it is suggested that the lodge is sold for horses.

Three Bears' lodge has around the bottom a yellow band showing stars, and with mountains resting upon it. Above that it is unpainted until the smoke-hole is reached; about this the lodge is painted yellow, and hanging down from this yellow painting, the border of which is horizontal, are pairs of conventionalized

eagle-claws, as shown in the figure



. The claw to the south

is blue, and the one to the north, yellow. The wings show stars—the north wing the Great Bear, the south wing the Pleiades. At the back, below the smoke-hole, is a representation of the sun with a horse-tail tied to the center. Above, and on either side of the door, is a blue painted circle, in the center of each of which are bells and a bunch of raven feathers, and from the center of these circles run the strings by which the door hangs. This door must be a calf skin with the fur left on it.

This lodge was discovered in the following way: Once a man with his son was out in winter hunting buffalo, and as they were returning to the camp, the two were overtaken by a severe snow-

storm and lost their way. They made a shelter for themselves from the green hides that they were carrying, and lay down in it and slept. In his sleep the man dreamed that a person came to him and said, "Friend, I invite you to come to my camp." He accepted the invitation and his host told the lost man that he wished to make him a present of a lodge. In front of his own lodge the host put down two blocks of wood, painted different colors, and requested the lost man to take his choice. He did so, and the block which he chose was painted as this lodge is painted. When the lost man awoke, the storm had ceased and the sky was clear, and with the boy he went home to the camp. When spring came he made himself a lodge and painted it as he had seen the painting on the block of wood.

After that, no matter how dark the night or how bad the storm, this man never lost his way; the lodge brought him good luck.

Old Running Rabbit's lodge is called the Single Circle lodge. It has only a single ornamental circle about it (plate XXII, fig. 2). The man who designed it had the same name and gave his name to the lodge. He sold it to Red Crow, chief of the Bloods—lately dead. Running Rabbit's wife is a sister of Red Crow. Red Crow gave the lodge to his son, Lop-eared Wolf (*Mak-wúyē-pis'-tōki*), and Running Rabbit's wife received the lodge from her nephew. Single Circle Lodge was a beaver priest, and this lodge undoubtedly had its origin from the Beaver society. Its discoverer dreamed that the otter and the beaver gave him the lodge.

About the lodge, four or five feet above the ground, runs a band of red, two feet wide, on which are shown six black otters, three on each side, all running from back to front. The females are on the north side and the males on the south side. The white teeth and red mouths are shown, as if half the face had been cut away. The life-line is alternately red and green. The kidneys are green; except for this the animals show black. In front, extending from the ground up on either side of the door and almost to the smoke-hole, three feet wide and rounding off

above, is a solid mass of red which represents the rock in the bank where the otters lived. At the back of the smoke-hole, high up, is a green moon with a narrow yellow border, and to the center of the moon is tied the luck-bringing horse-tail. Within the lodge, just above the door, is a rattle made of calf-hoofs with a calf's tail hanging down, to announce the arrival or departure of anyone entering or leaving the lodge, since, whoever goes in or out is quite sure to touch the calf's tail with his head.

The painting of a skin lodge, the only one now in the tribe, which has been made at my request for the American Museum of Natural History, formerly belonged to Calf Rib. The band at the ground shows the circular stars, and on it rest mountains alternating with cat-tail rushes. Black and red bands above represent clouds. The stars on the wings are the Pleiades on the south and the Great Bear on the north. At the back is the butterfly cross. On either side is to be painted a panther, and a conventional pine tree will show at the back. The panthers will be in black. This lodge is called the mountain-lion lodge, or the partly-black-painted lodge.

The yellow-painted lodge (plate XX, fig. 2), or the otter lodge, belongs to George Starr, an English-speaking half-breed. It shows at the ground a black band with stars, and on the band rest mountains alternating with cat-tail rushes. At the front and back are two great red rocks—that at the back with a mink running up either side, that at the front with a weasel running up either side. The ground color of the lodge is yellow. Eight otters, four on either side of the lodge, run from the back to the front. The male otters are on the south side and the females on the north, and the same is true of the minks and the weasels. The otters are very dark brown or black, with red kidneys, and red and blue life-lines. The butterfly cross below the smoke-hole at the back is blue, with a horse-tail attached to it. The top and wings of the lodge are black and show the constellations—the Great Bear on the north side and the Pleiades on the south.

Dan Lone Chief's lodge (plate XX, fig. 4) shows at the base a band of red sky with a single row of stars; mountains rest upon the band. About five feet from the ground, at front and back, are full-faced buffalo-cow heads with the tongues hanging out. Higher up is a fringe of buckskin sewed to the lodge-covering, and on this buckskin as a path, on either side of the lodge, are five ravens walking toward the front of the lodge. Each raven holds in its bill a piece of red flannel representing a bit of flesh. Above, and just below the smoke-hole are three bands, two red and one yellow, which represent sunrise clouds. The black sky (the night) shows about the smoke-hole and on the wings, with the Great Bear on the north wing and the Pleiades on the south. At the back is a blue butterfly cross, and five horse-tails hang down below it.

Short Robe's lodge (plate XXII, fig. 4) shows a red band below with a regular double row of stars. About two feet above this, and running all around from one side of the door to the other, is a set of double deer-tracks. The hoofs are blue, the dew-claws yellow, and the pasterns red. Above, a long female mule-deer, yellow in color, shows on the north side and a male on the south side. The nostrils, eyes, a round spot in the ear, knees, kidneys, hoofs, hocks, and rump patch are blue; the life-line is red and blue; the coloring in the two animals is the same. Above, near the smoke-hole, are bands, three in all, showing red and white clouds. The Dipper appears on the north wing and the Pleiades on the south wing.

A lodge dreamed of by Little Plume, but never his property nor that of anyone else, had at the bottom a wide red band running all about it from one side of the door to the other, representing the red morning cloud. Just above this, at the back, was the morning star; about half-way between the morning star and the smoke-hole was the sun, and close under the smoke-hole, in the edge of the black painting which represented the night sky, was the moon.

In this lodge-painting among the Blackfeet various sacred objects are commonly represented by certain conventional symbols. Red, white, and blue bands stand for the red morning cloud, the white cloud, and the blue sky; black indicates night; white circles are stars, rather tall cones are mountains, half-ovals are rocks. The pine tree, the cat-tail rush, and various birds and animals are readily recognizable. Perhaps of all the signs used, the least expressive are the eagle claws seen near the top of Three Bears' lodge.

The symbols by which the different objects are shown are not intricate, but simple. All of them appear to be true copies of nature according to the Indian school of art. It may even be questioned whether they should be called symbols rather than pictures.

It is interesting to note that it is the custom of lodge painters always to show the male animal on the south side of the lodge, while the female is placed on the north side. I have been unable to procure from the Indians an explanation of this, but it is almost always the case except in the *Īn-ī's'kīm* lodges, where the male is on the east or front, and the female on the west or back of the lodge.

The night with its journeying stars is mysterious. The Sun is the most powerful of the gods, and his daily coming the most important event of the Blackfeet's lives. The red cloud which represents his rising, the Thunder-bird standing for the dreaded lightning, the rainbow symbolical of the clearing storm, represent the powers of the Above people.

The powers of the earth are evident in the figures of the mountains, the most impressive natural features that the Blackfoot sees, and still more strange and mysterious to him because—a true prairie dweller—he never ventures into them nor explores their narrow defiles and dark recesses. Certain mountains are prayed to, and I have elsewhere quoted a prayer made by an aged Blackfoot to Chief mountain. Many of the rocks and

bowlders scattered over the prairie—especially if odd or unusual in shape—possess a sacred character; they are prayed to, and gifts are offered to them.

The animals which inhabit sky and earth and water are potent in various ways, and their help is needed as well. Of all of them the buffalo has the greatest power, but that of the deer and the elk is also great. Birds in general possess power, but the eagle and the raven are especially strong helpers. The Under-water animals are powerful, as shown by the many stories told of them. Of them all the most sacred is the beaver, to which the otter is supposed to be related. The mink is another under-water animal, and the weasel is related to it. The skins of all these *Mustelidæ* are extensively used for ornament.

The paintings on the lodges represent sacred animals or objects which possess protective power, and the painting was adopted and is continued to insure good fortune. It is analogous to certain acts performed today by some sects of the Christian religion, as offerings to patron saints. The paintings thus require no special explanation and need be accounted for by no elaborate theory.